

. '6. (Animated) by the libations offered
by day and
by night, (!NDKA) sharpens his vast
thunderbolt against
the beguiler (VKITRA); he whose hundred
(rays) at-
tend him in his own abode, sending away,
and bringing
back (revolving) days.

4. (I behold) the practice of that (Asm)
as of a
deputy:¹ I celebrate the host (of rays) of
that (re-
splendent form, (designed) for the
enjoyment (of
mankind): if he be with (the worshipper),
he bestows
upon the man who invokes him at a
sacrifice such
opulence as a mansion abounding with
food.

5. Blazing with his (fiery) tongue in
the four
quarters (of the horizon), he proceeds (to
the sacri-
fice), wearing beautiful (lustre), the
dispenser of dark-
ness, extirpating foes : we know him not (as
endowed)
with manhood,² whereby this adorable
SAYITRI bestows
desirable (wealth).

SOKTA V. (XLIX.)

The deities are ihe same; the *Riski* is
PRATIPRABTU ; the
metre is *Trisktm*.

i p_{or} y_{OUj} (worshippers), I approach to
day the
divine SAVITRI and BHAGA, the distributors
of precious

¹ *Tarn asya ritim, para&or-icai* the text has
no verb: the
comment supplies *pasydmi*, and interprets *parasu*
by *pratiuidhi*,
a deputy, a substitute: in like manner as a
deputy fulfils the
will of his master, so the functions of *Agni*
make him. the
deputy or representative of the *yqjamdna* j or
parasu may imply
an axe, as usual, which accomplishes the object
of the wood-
cutter, as *A(jnl)* does that of the sacrificer.

² *Na taxya vidina purtts/jiatvatd vaynm*: the
scholiast says
tasya is for *tarn*, we do not know him, joined with
or possessed
ofyukiam, *manliness*, *pit ntskatvcna*, or ihe
property of fulfilling

desires, *kdwdnum yurakatvtna*